

brainwaves



# HENTRICH DIARIES: Volume 84, AUTUMN 2004

## The One Who Knows Himself

"Some people hear their inner voices with great clearness, and they live by what they hear. Such people become crazy, but they become legends."

## Brainwaves In My Stream of Consciousness

~~[sessions 001 thru ]~~ [Flame Motel, Farmingdale NJ, USA  
Autumn 2004 / ~~the~~ Early Winter 200

"From what rests on the surface,  
one is led into the depths" - Husserl

"The only way to reach another person at any depth is  
to move toward what is deepest in yourself."

- Cioran

"As far back as I can remember, I've utterly destroyed within myself the pride of being human. And I saunter to the periphery of the race like a timorous monster, lacking the energy to claim kinship with some other band of apes."



## HENTRICH DIARY # 84

### THE ONE WHO KNOWS HIMSELF

2004: AUTUMN

Note: The original D84 was lost while the author was "drinking" and "smoking" on the railroad tracks along Throckmorton Street in Freehold. It contained much useful information which I will try to reproduce in time, information such as maps of Mexico, recipe for dippa, and some useful mathematics. Perhaps in the "Introduction" of D85 ...

### BRAINWAVES in my Stream of Consciousness

~~Sessions 001 thru Welfare: Autumn 2004, Winter 2005~~



Michael William Hentrich



## Introduction

I am presently writing from within a mental hospital, and I am trying to come up with a different format, different from the "fourfold identifier". Recall that in  $A:B:C:D$ ,

A  $\Rightarrow$  volume number of diary

B  $\Rightarrow$  chapter or section number (within volumes)

C  $\Rightarrow$  session number (within sections)

D  $\Rightarrow$  observation number (within sessions)

$\{A, B, C, D\} \Rightarrow \{X, C, S, \circ\}$

Some other symbols that might be useful:

$S, \S, \dagger, \ddagger, *$

Since I lost the original volume #84 of my diary material, I had branched off, calling the spiral notebooks "BRAINWAVES". I also continued my writings in volume #48 which was half empty. Just as I was making a breakthrough with my investigations into Husserl's "Transcendental Phenomenology" (when I stayed awake all night ~~Wed~~ Thurs (10/7-10/8)), a chaotic event occurred. On the night of 10/8 - Friday - I was subdued by the Freehold Police force and brought to the Freehold hospital. I will cover the details in the pages that follow, eventually.

Today's date is October 13<sup>th</sup>, Wednesday. When I wake up tomorrow, it will be the 14<sup>th</sup>, Thursday. I will sleep before I decide upon the format to use for my brainwave expressions.



14 October, 2004, Thursday

While sleeping "I" may have come up with some ideas about how to handle the gaps in my stream of consciousness - well, gaps in the verbalized expressions representing my brainwave activity. Diary #48 can be left as is - perhaps to be used again in another "emergency". Until then I will list all the volume titles that may be forthcoming within D48.

Now, I will most certainly <sup>re</sup>write the notes I wrote in D48 about Husserl's Transcendental Phenomenology, <sup>here</sup> but I won't be able to do this until I am released from this mental hospital. The best time for writing here in the hospital is between 0600 and 0750 before breakfast. Actually 0600 to 0715 when maintenance arrives.

As I was explaining before I became too tired to write (too tired from the medications), I was making some major breakthroughs regarding phenomenology and Edmund Husserl during an all night brainwaves session on the ~~ex~~ night prior to yet another psychotic encounter with the Freehold Boro Police Department. Needless to say, my writings were abruptly paused due to a collapsed lung brought about from being <sup>had</sup> one of the police goons' boot heels in/on my back <sup>while I was face down on the pavement</sup> fragmenting a few of my ribs - or at least one rib. After all, my left lung did most certainly collapse - and it was revived by Dr. Powell. (Ledford Powell, M.D.)

Now, I am <sup>on</sup> guard against the mind parasites.



My brain is at its sharpest upon awakening before the  
 tranquilizers are administered. By the way,  
 we can forget using Colin Wilson's Mind  
Parasites as a guide for our mission.  
 It is a great concept-producing work,  
 and it does lead to Phenomenology,  
 but it oversimplifies a complex reality.

Anyway, while in the medical unit of the hospital  
 recovering from the operation on my lung,  
 I requested my mother pick me up  
 a book. Hell, she offered; ~~and~~ so,  
 I took her up on the offer with a vengeance.  
 I wrote on a piece of scrap paper:

Husserl	Phenomenology
---------	---------------

The next evening, Sunday (10/10/2004), she  
 brought me a forty dollar book  
 called THE ESSENTIAL HUSSERL:  
 BASIC WRITINGS IN TRANSCENDENTAL PHENOMENOLOGY.  
 I could sense the ghost of Husserl all about me as I  
 held the book in my hands with its black cover  
 with thin orange type ... so Halloweenish ...

Colin Wilson's "Mind Parasites" has a few very useful concepts,  
 namely

- 1) pointing to Husserl's Transcendental Phenomenology  
 as the method for developing pure consciousness  
 and deepening mental powers
- 2) being on guard against "the mind parasites"
- 3) writing discoveries & knowledge down when the  
 mind is strongest; confiding in a trusted colleague.



STUDIES IN  
CONTINENTAL  
THOUGHT

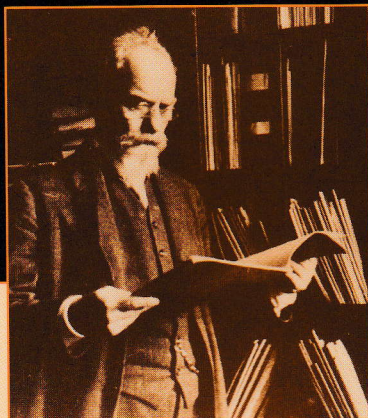


*edited by*  
DONN  
WELTON

# THE ESSENTIAL HUSSERL

*Basic Writings in Transcendental Phenomenology*





Publication of Edmund Husserl's two-volume *Logical Investigations* at the turn of the twentieth century signaled the beginning of a new philosophical age. Husserl's novel conception of the relationships between language and experience, meaning and reference, and subject and object opened the door to phenomenology. From 1900 until his death in 1938, Husserl progressed from foundational studies in mathematics and logic, through a phenomenology of intentional acts, to a reframing of his phenomenology as transcendental and finally as diachronic and dynamic. This collection, the first anthology in English to cover the entire range of Husserl's writings, is an indispensable resource for anyone interested in twentieth-century philosophy.

*The Essential Husserl* includes selections from *Analyses Concerning Passive and Active Synthesis*, *Cartesian Meditations*, *The Crisis of European Sciences and Transcendental Phenomenology*, *Experience and Judgment*, *Formal and Transcendental Logic*, *Ideas I and II*, *Logical Investigations*, and *On the Phenomenology of the Consciousness of Internal Time*.

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Studies in Continental Thought—John Sallis, general editor

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Photos of Edmund Husserl: *right front*, 1894, courtesy of Anna-Maria Husserl; *front inset*, 1905, courtesy of Husserl-Archief te Leuven; *back*, ca. 1920, courtesy of Anna-Maria Husserl.





yes, Black Elk and the Elder Spirits behold me!  
 Edmund Husserl beholds me, and I thank Mr  
 Colin Wilson for guiding me to his "basic"  
 writings.

Husserl's way of expressing his  
 thoughts gives my brain a great jolt, for  
 the man is able to EMBRACE COMPLEXITY  
 with deeply reflective propositions.

(Links to Mind Parasites)

« Husserl writes, "What the statement " $\pi$  is a transcendental  
 number" says, what we understand when we read it,  
 and [what we] mean when we say it, is no  
 individual feature in our ~~thought processes~~  
 thought-experience, which is merely repeated on many  
 occasions. Such a feature is always individually  
 different from case to case, whereas the  
 sense of the sentence should remain identical.  
 If we or others repeat the same sentence with like  
 intention, each of us has his own phenomena,  
 his own words and his own nuances of under-  
 standing. Over against this unbounded multiplicity  
 of individual experiences is the self-same  
 element expressed in them all, "selfsame"  
 in the very strictest sense. Multiplication of  
 persons and acts does not multiply propositional  
 meanings; the judgment in the ideal,  
 logical sense remains single." »

I could go on writing verbatim Husserl's  
 words, but I have neither the time nor  
 the ink. I will take it upon myself as a  
 mission to reflect deeply upon the basic  
 writings of "transcendental phenomenology" so



Husserl labored with exceptional energy between 1918 and 1936 (59-77). The expansion of his phenomenology facilitated the development of rich theories of perception, genetic logic, cultural renewal, and the life-world. Ongoing efforts to bring his new ideas to publication met with failure time and time again. A number of Husserl's ideas were developed not in print but in his lecture courses given between 1920 and 1926 (61-67) and, in ~~even~~ countless working manuscripts composed between 1918 and 1937.

The Essential Husserl, edited by Donn Welton, is a mind blowing anthology of Husserl's transcendental phenomenology. There are 2 parts, 11 sections, of 21 "chapters":

## Part One: Contours of a Transcendental Phenomenology

### I. ANTITHESIS

1. The Critique of Psychologism
2. The Critique of Historicism

### II. PHENOMENOLOGICAL CLUES

3. Expression and Meaning
4. Meaning-Intention and Meaning-Fulfillment

### III. PHENOMENOLOGY AS TRANSCENDENTAL PHILOSOPHY

5. The Basic Approach of Phenomenology

### IV. THE STRUCTURE OF INTENTIONALITY

6. The Noetic and Noematic Structure of Consciousness

### V. THE QUESTION OF EVIDENCE

7. Varieties of Evidence
8. Sensuous and Categorical Intuition



1936

VI FROM SUBJECTIVITY TO INTERSUBJECTIVITY

9. Empathy and the Constitution of the Other

## Part Two: Transcendental Phenomenology and the Problem of the Life-World

VII. TRANSCENDENTAL AESTHETICS

- 10. Perception, Spatiality, and the Body
- 11. A Phenomenology of the Consciousness of Internal Time
- 12. Horizons and the Genesis of Perception

VIII. TRANSCENDENTAL ANALYTICS

- 13. Formal and Transcendental Logic
- 14. Individuals and Sets
- 15. Universals
- 16. The Genesis of Judgment

IX STATIC AND GENETIC PHENOMENOLOGY

- 17. Time and the Self-Constitution of the Ego
- 18. Static and Genetic Phenomenological Method

X. TRANSCENDENTAL PHENOMENOLOGY AND THE WAY THROUGH THE SCIENCE OF PHENOMENOLOGICAL PSYCHOLOGY

- 19. Phenomenological Psychology and Transcendental Phenomenology

XI. TRANSCENDENTAL PHENOMENOLOGY AND THE WAY THROUGH THE LIFE-WORLD

- 20. The Mathematization of Nature
- 21. Elements of a Science of the Life-World

\*

Reflect upon these headings, and then go to the works and read them again and again until the terminologies are second nature to you. Become a vessel for pure consciousness!

&gt;&gt;&gt;



2004.10.16

§<sub>6</sub>

Strange how people like Vincent Van Gogh are looked upon with great admiration for their work so many years after they have died. Aflame with genius, and desire, Van Gogh wished, like other men, to be loved, to be famous, to find contentment in a full life. But his genius - HIS DEMON - interfered. It drove ~~him~~ him into a life of incredible violence.

Poverty, debauchery, utter degradation - he came to know all these with a terrible intimacy. People called him a madman and fled from him, never perceiving his AGONIZED LONELINESS. He searched frantically for a wife, but only prostitutes would have him.

Not even in his art did he find peace - for he worked in a desperate frenzy.

His art was laughed at.

Today his art is prized as the work of an incomparably great artist.

+ idea for "SONGS" notebooks: create poems based in TRANSCENDENTAL PHENOMENOLOGY!!!

Upon awakening this morning at 0510, I was very content to have slept through the night from around 0030 to 0500, a little more than 4 hours. I showered and prepared to enter the "day room" where I could write. This is session #006, the Gregorian date is October 18<sup>th</sup> 2004 (Sunday), and I believe this will be my final "full day" in the MENTAL HOSPITAL.



When my eyes first opened to see the ceiling of my room in the mental hospital, I heard audibly yet within my own head, the beginning of Queensrÿche's "Operation: Mind Crime" work with, "Authorities are looking into a series of murders of state officials and local religious leaders and politicians. A suspect is being held in a state mental institution ---"

666

Last night, just as I was feeling the Geodon (ANTI-PSYCHOTIC) and Trazadone (ANTI-DEPRESSANT) and Gabitril (MOOD-STABILIZERS) kick in starting to make me drowsy and crockety, an elderly man in a wheel chair asked me what I planned on "doing with my life".

He says, "I hear you talkin' about Van Gogh and you ain't no dummy. You're a smart guy, but I wonder - and don't take no offense when I say this - What are you going to do with your life?"


I said, "The question is not what I am going to do with my life. The real question is what will life do with me?"

Old Al went on, "You know, Van Gogh didn't ever know he was going to be famous, and even when he became famous, he was dead for years by then, so he NEVER personally benefitted from the ~~the~~ fame. So what good is posthumous fame? What good is it to you after you've been dead so long?"

He then suggested some "common sense" things to "do with life" such as saving to buy a boat. And so it goes.



of Win 70  
age in yet.



ἐποχή  $\Rightarrow$  epoché  $\Rightarrow$  "parenthesizing"

To discover a new scientific domain, one that is gained by the method of parenthesizing, which must be a restricted domain, we parenthesize the whole natural world. We don't negate this world, rather, we exercise the PHENOMENOLOGICAL ἐποχή which COMPLETELY SHUTS US OFF FROM ANY JUDGMENT ABOUT SPATIOTEMPORAL FACTUAL BEING.

Thus, I exclude all sciences relating to this natural world. We parenthesize it all. This is what is meant by exercising ἐποχή (epoche).

† It is best to carry ~~the~~ some paper and ink whenever I open up THE ESSENTIAL HUSSERL, since reading it is so intellectually and spiritually stimulating. From now on I will refer to this anthology, "The Essential Husserl", as ~~THE~~ EH or eH.

Well, when I read something from the eH, it just blows my mind, and I want to write about it. I know many people are moved by holy books such as proverbs or Psalms of the Judeo-Christian text, or by the Koran, or even by casting runes or consulting the I CHING. For me, I think the eH will be my ORACLE!



## CONSCIOUSNESS AS TRANSCENDENTAL

In a section called "§33. Preliminary indication of 'pure' or 'transcendental' consciousness as the phenomenological residuum," Husserl asks, "What can remain, if the whole world, including ourselves with all our cogitare, is excluded?"

This question pushes our minds to wonder into the essence of the phenomenological  $\epsilon\tau\alpha\chi\eta$ . My mission in this life-world will be ~~a~~ a BASIC CALL TO TRANSCENDENTAL CONSCIOUSNESS or, better still, A PHENOMENOLOGICAL CALL TO TRANSCENDENTAL CONSCIOUSNESS!

The being that Husserl wants to show is nothing else than what will be designated as "PURE MENTAL PROCESSES", "PURE CONSCIOUSNESS" with its "pure" CORRELATES OF CONSCIOUSNESS" and, on the other hand, its "PURE EGO".

We shall keep our regard fixed upon the sphere of consciousness and study what we find immanently within it. We absolutely need a universal insight into the ESSENCE OF ANY CONSCIOUSNESS WHATEVER, namely, the insight THAT CONSCIOUSNESS HAS, IN ITSELF, A BEING OF ITS OWN WHICH IN ITS OWN ABSOLUTE ESSENCE, IS NOT TOUCHED BY THE PHENOMENOLOGICAL EXCLUSION.

\* The phenomenological exclusion being the parenthesizing of the whole natural world - & this parenthesizing being  $\epsilon\tau\alpha\chi\eta$ .

Consciousness then remains as "the phenomenological residuum", as a region of being which can become the field of a science of a NOVEL KIND: PHENOMENOLOGY.



2004.10.19 (released from hospital 10-18)

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What provides Husserl<sup>with</sup> the term, "phenomenology" is his refusal to go beyond the data available to consciousness, and the data DERIVED from appearances (from phenomena) -

There is no real distinction between consciousness and the phenomenon. This insight is the consequence of an ~~genuine~~ authentic rejection of rejection of all theories of knowledge which distinguish between a KNOWING MIND and THE OBJECT OF KNOWLEDGE. The assumption that there exists an objective physical world out there, independent of a knowing being in here, ignores the subtle yet powerful insight that ~~what~~ all knowledge of "the world" is grounded in our experienced perceptions.

Consciousness creates the phenomenal representation we experience as reality or "the life-world".

Out of darkness we come... and so →

→ Consciousness creates phenomena<sup>out</sup> of our perception of noumena. \*

Consciousness is always "consciousness of something". Consciousness intends some object -

consciousness points toward some object. In perception of things, our experience, consists of our projection of intended objects.



The essence of consciousness is intentionality.  
By "intentionality" we mean that any object  
of my consciousness (a house, a  
pleasure, a number, another creature) is  
SOMETHING MEANT, SOMETHING  
CONSTRUCTED (intended) by me.

PURE CONSCIOUSNESS has no segments -  
it is a continuous stream. Our  
primitive perception consists of the  
UNDIFFERENTIATED WORLD.

Kant described how the mind organizes  
experience by imposing categories such  
as time, space, and causality upon  
SENSORY EXPERIENCE.

Intentionality designates the active involvement  
of the EGO in creating our experience.  
For Husserl, intentionality is the structure  
of consciousness itself. This means that  
phenomenology stresses the need to  
describe the data and activity of  
consciousness in the process of  
"discovering reality" instead of looking  
for reality in "things" -  
for things are what we "intend"  
them to be.  
In philosophy, the seeker has to  
implement ~~concepts~~ specialized  
meanings of the terminology used.



From fragments of reality, our consciousness constitutes, "intends", phenomenological experience.

The things that are "out there" are constructs of imagination, constructed using the raw data of our sensory apparatus.

The ego's constitution of the world is a passive genesis since the processes of intentionality may not be a conscious one but rather automatic. The presence of intentionality is disclosed through the process Husserl calls phenomenological epochē (ἐποχή).

The term epochē is the Greek word for bracketing ([ ]).

Husserl uses the term, epochē, to describe his method of "detaching from any point of view regarding the objective world". Whereas, Descartes doubts everything, including all phenomena (the world), except his thinking self, Husserl in contrast "brackets" all phenomena, all the elements of experience, by refusing to assert whether the world does or does not exist at all.

He abstains from entertaining any belief about experience. To bracket all of these phenomena means only to look upon them without judging whether they are realities or appearances and to abstain from rendering any opinions about the world.



It is through this phenomenological epoché (ἐποχή), this STANDING BACK FROM THE PHENOMENA OF EXPERIENCE, this RIDDING HIS MIND OF ALL PRESUMPTIONS AND PREJUDICES which enabled Husserl to discover himself THE EGO, THE LIFE OF THE CONSCIOUSNESS, in which and through which the objective world in its entirety exists.

The ego contains the world.

cogitationes  $\Rightarrow$  "my acts of thought"

The world is nothing more than what I am aware of and what appears valid in ~~such~~ MY ACTS OF <sup>THOUGHT</sup> (cogitationes). The whole meaning and reality of the world rests exclusively on such cogitationes. I cannot live, experience, think, value, and act in any world which is not in some sense IN ME, and derives its truth and meaning from me. Husserl said we must not make assertions about that which we do not ourselves see.

Husserl rejects those parts of Descartes' and Kant's philosophies which go beyond the immediate phenomenal realm, what Husserl terms the transcendental realm, the world of experience. Kant's distinction between the phenomenal (experience) and the noumenal (the thing-in-itself) is unacceptable to Husserl, notwithstanding the many similarities between his and Kant's philosophies.



Husserl LIMITS the scope of philosophy to the realm of experience and that is why it is called transcendental ~~phen~~ phenomenology. By bracketing the realm of experience (by affecting the transcendental epochē), Husserl is "reduced", that is, led back (re-ducere) to the CENTER OF REALITY, namely, the CONSCIOUS SELF.

Whether we deny or affirm the existence of the world, I and my life remain in my sense of reality. Here we discover "our true self" — pure consciousness. Through this being alone does the BEING OF THE WORLD make sense to me and have validity.

With the notion of intentionality, we may accept that only through the ego I alone does the being of the world make any sense. For the ego is consciousness, and consciousness is always consciousness of something. But pure consciousness must be discovered under several layers of presuppositions and points of view developed by various cultures. It is especially necessary to overcome the presuppositions of the natural sciences. The objects of science are abstractions and artificial structures as compared with our original experience.

The epochē (the bracketing off experience) helps us discover the original (the primordial) mode of experience, and what we find there is CONSCIOUSNESS and its objects.



The irreducible element of experience is the constant presence of the ego as the source of objects and their meanings. All objects appear as basically determined by the structure of thinking itself.

The meaning and the being of things is primordially constituted in and through consciousness. This is the act of intentionality which Husserl held to be the characteristic property of consciousness.

LEBENSWELT  $\Rightarrow$  "the life-world"

Husserl urged the reduction to, the leading back to, the original form of human experience, the mode of experience which is pre-scientific. This is the realm of our daily life, our life-world, our Lebenswelt.

→ The life-world consists of all those experiences - the perception, response, and interpretation and the synthesis and organization of the many facets of everyday affairs. The life-world is the source from which the sciences must abstract their objects. To that extent, the sciences provide only a partial grasp of reality. The totality of the events of the life-world is "our world-experiencing life".



Husserl thought he had discovered that the "world" is what we as subjects know it to be for it is, as he says, "the correlate of the subjectivity which gives it ontic meanings, through whose validities the world 'is' at all."

It was this return to the life-world and subjectivity which channeled many facets of phenomenology into existentialism.

Question: What is the distinction between perception and reality beyond the scope of philosophy?

Kant's theory is that we can KNOW only our perceptual experience of the thing-in-itself, and we can never know the thing-in-itself.

We know our experience of reality - we know our perceptions; there can be no knowledge of reality as something existing outside of consciousness since this reality is unimaginable.

If I am able to LIMIT the scope of philosophy to the realm of experience, I may begin to grasp that my subjectivity is an experience of something constructed by me.

Everything we know has to be processed - hence, the duality of reality and perception; yet we cannot conceive of a reality that is not a perceived reality.



Nothing that is so, is so.

Reality is processed into experience.

What we take for reality is a bundle of perceptions, so the only reality we can ever experience is a reality constructed by our ego-consciousness.

Our organism constructs reality from within itself. Reality is not in things, but in our consciousness. The apparent solidity of the life-world is imposed upon it by our perceptual apparatus.

Whether or not there exists a physical reality is beyond the scope of our faculties.

The reality of the life-world rests on the electrochemical reactions of the brain  
(ACTS OF THOUGHT, COGITATIONES)

Reality is IN ME, not OUTSIDE ME.

The reality of the life-world is determined by the structure of thinking itself!

Our world-experiencing life is primordially formed in and through consciousness.

All experience is rooted in consciousness, and therefore it is our consciousness that creates



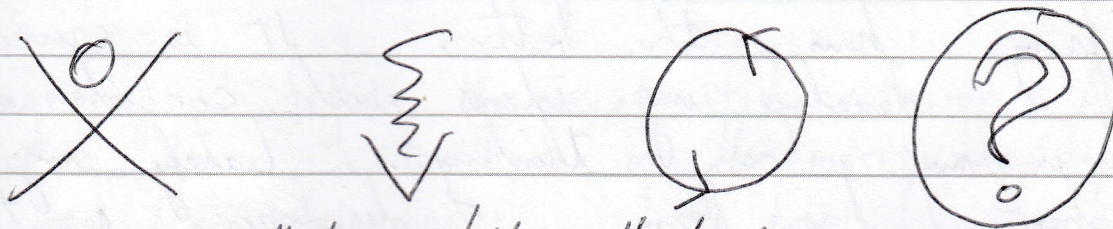
the spatio-temporal "world". There is ultimately no distinction between our consciousness and the phenomenon.

Phenomena (or, whatever is so) are ultimately contained in the very subjective act whereby "what is so" is present to consciousness.

This transcendental attitude is so very contrary to the "naturalistic attitude of common sense" which assumes an objective physical world independently existing "out there".

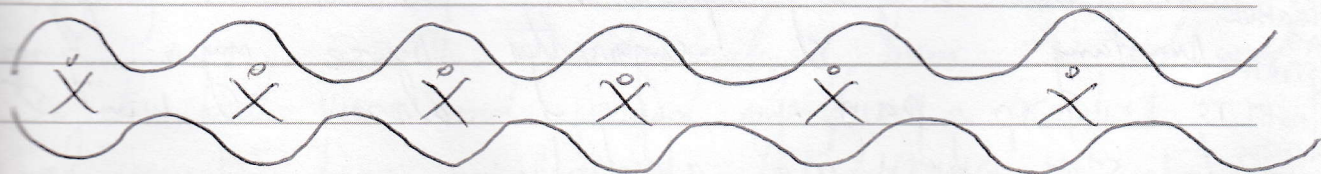
This subtle shift of ~~our~~ attitude could become a powerful tool for gortbusters who are very serious about maintaining developing their powers of perception.

[ Written originally in ID48 October 8<sup>th</sup>  
prior to my being subdued by 7  
cops in Freehold Boro - ]



Michael William Hentzel

"Gorticide" (-cide)





From Hesse's STEPPENWOLF :

"The principal thing was clear. There was a war on, a violent, genuine and highly sympathetic war where there was no concern for Kaiser or Republic, for frontiers, flags, or colors and other equally decorative and theatrical matters, all nonsense at bottom; but a war in which every one who lacked air to breathe and no longer found life exactly pleasing gave empathetic expression to his displeasure and strove to prepare the way for a general destruction of this iron-cast civilization of ours.

In every eyes I saw the unconcealed spark of destruction and murder, and in mine too these wild red roses bloomed as rank and high, and sparkled as brightly. I joined the battle joyfully."

Some steps to take to become an ANIMAL disguised as a human in civilization :

(THERE ONCE WAS A MAN, NAMED HARRY, CALLED THE STEPPENWOLF. HE WENT ON TWO LEGS, WORE CLOTHES, AND WAS A HUMAN BEING, BUT NEVERTHELESS HE WAS IN REALITY A WOLF OF THE STEPPES.

HE HAD LEARNED A GOOD DEAL OF ALL THAT PEOPLE OF A GOOD INTELLIGENCE CAN, AND WAS A FAIRLY CLEVER FELLOW.

WHAT HE HAD NOT LEARNED, HOWEVER, WAS THIS : TO FIND CONTENTMENT IN HIMSELF AND HIS OWN LIFE.)



30 NOVEMBER 2004

Alienation and even misanthropy, when governed by honesty and within the bounds of sanity, have their uses, enabling a few to contemplate important things that most of us will not contemplate, and to say important things that most of us will not say.

\* Ehrenfeld's best hope for a way of bringing to a close this terrible state of humanistic destruction and chaos is a global economic depression which would end or bring under control the arms race, multi-national exploitative industry, international agribusiness, and other deadly manifestations of bigness.

Science and technology make reason ascendant (over our emotional system = "instincts", "intuition"), and give us the prime assumption of modern humanism: "All problems are soluble."

[Post to RM in Hypocrisy and Gorts]

Emotion is increasingly held up to contempt and ridicule.

Industrial society universally and erroneously believes reason is superior to emotion, and by emotion I most certainly mean instinct. One of the great benefits of reading Tom Brown's field guides is exposure to his insights.



into the innate powers within us that have atrophied from lack of use. There is nothing mystical or magical about intuition. As vertebrates we have an inborn protection that is too complex to merit a simple name.

It depends on many parts of the sensory, central nervous, and endocrine systems. I prefer to use the word "instincts". David Ehrenfeld chooses to use the word "emotions". The word emotions may be a poor choice - Ehrenfeld admits, "because emotion is in bad odor in modern society, and also it does not indicate the services provided to the organism by the complex of reactions that it represents."

The emotional level of mental activity ~~are~~ represent the behaviors that satisfy the needs and appetites of an animal - for food, sex, and the exercise of parental care. The emotional level of mental activity also represents social activities that are concerned with "the safeguarding of the integrity of the individual."

These include defense (of one's self, one's territory, and one's family), aggression, and formation of social relationships.

Emotions keep vertebrate animals, including humans, alert or easily alerted, wary of danger, responsive to hostility or friendship, and



sensitive to internal bodily needs.

~~They are~~

Emotions are the mechanism that Nature has given us for fitting ourselves into our world.

~~Pure Reason, alone, can't ~~decide~~ come to the c~~

\* Is starting a nuclear war wrong?

There is no calculus of the just and the unjust.

### SESSION #021

I saw Nati tonight, she is still so beautiful.  
(FRIDAY 3 DEC)

### SESSION #022

If I get put in jail for not having money to pay fines, will I be able to continue writing while in the county jail?

Perhaps I need a more flexible format. What do the numbers of each session mean anyway?

I will reread CIORAN, beginning with The Trouble With Being Born.

This may help me become ~~liberated~~ liberated from the need for "SESSION NUMBERS".



Being unemployed with very little cash in my pocket - most of the time I none - it is easy to do nothing. It is all the same whether I head into town to interact on the Internet or whether I stay in my ~~ma~~ hotel room and read Cioran's The Trouble With Being Born.

This is my life. For the moment, I appreciate living indoors with some food in storage. ~~As~~ A judge accuses me of not building for my future.

What future, your honor? Was I not building for my future when I graduated from Rutgers University with a 3.6 gpa back in 2002?

It could lead me to become very depressed if I contrast my expectations with my reality. This is something I want to be careful with. How can I be sure that happiness can be found in the corporate work force?

Would I be happy with a mortgage on a beautiful home with a luxurious motor vehicle in the garage?

The situation I find myself in with the courts seems utterly hopeless if I focus on the outcome. If I accept my poverty, if I refuse to take responsibility for paying a public defender, if I remain calm during the process of being punished for challenging the authority of state officials, I will simply



experience the ordeal as an animal would.

All I can do is endure this life.

My only hope is in my ability to cope with my circumstances. Some people say jail is not so bad, I will not be one who sits back and accepts captivity. I will allow myself to experience whatever emotions flow through me, and I will behold the others caught in this socioeconomic stranglehold.

When this is behind me, I may be more inclined to reacclimate my organism to the work-force; but at least I have allowed myself to give up trying to fit in - at least for the moment.

No, your honor. I just can't motivate myself to do anything. Nothing seems worth doing.

What is Homeward Bound?

What is it with Alcoholics Anonymous that irks me so much? Well, I'm going to reread "The Real AA" and "AA: Cult or Cure".

Before I go to court just so as to have some defense mechanism against being coerced into a 12 STEP PROGRAM or a RELIGIOUS COMMUNITY from jail.

Our society is diseased, and I do not want to blame all my troubles on some mythological genetic defect called ALCOHOLISM.



X

"Ceasing to live in terms of a self, I gave death enough of rope for my own enslavement; in other words I no longer belonged to myself."

<< I substituted death for my own eyes. >>

"In each man I passed I discerned a cadaver, in each odor a rot, in each joy a last grimace. Everywhere I stumbled against future victims of the noose, against their imminent shadows: other men's lives were no mystery for The One who scrutinized them through my eyes. Was I bewitched? I preferred to think so. From now on what was I to do? The Void was my eucharist: everything within me, everything exterior to me was transubstantiated into a ghost."

"The mind is the result of the torments of the flesh undergoes or inflicts upon itself."

— CIORAN —

There are no more "session numbers" and I will not be "numbering" brainwaves (mental processes). I return momentarily to Husserl:

An absolute reality is just as valid as a round square.

"Barter for a woman is the last degradation."

— Steppenwolf —



These obedient corporals and sergeants of the state are thorns in my side. The established order is so cocksure of their authority — and, yet, it is within the power of each of us to end the farce along with our own lives anytime we wish. Long live Billy Minichini.

How can I not have contempt of court?  
How can I not resent all the courts when I see how ruthless these prosecutors are? When have I ever accepted their authority? I am an animal with the thin veneer of a man — but the veneer of a man that I am is more sophisticated than these agents of the state. Quite paradoxical!

Some things are just beyond our control — well, do we then simply resign ourselves to endure such absurdity with as much inner vision as possible? Records, documents, unpaid debts, felonies, and all these other traces from "the established order" that arrogantly lay claim to defining absolute reality — all a sham, but a sham supported by guns, prisons, and brute force.

Do these learning experiences have any value?  
I long to develop my instinctual awareness, to "regress" into pure animality, pure consciousness.

So much we have to ~~go~~ through in order to get home, and no guide but our homesickness.

December 11th, Saturday 2007



X

What of it whether I make my way through this nightmare  
as a Henry Fool or a Jesus Christ?

If I am placed into a cage, will there not be  
other souls institutionalized with me? Won't I  
still function as the being I am always,  
no matter what? Won't I ~~have~~ experience

the spirit power that I was not looking for?  
Won't my brothers of circumstance have wisdom to  
bestow upon me? Love and death

define us. Both love and death destroy our  
identity only to permit us a surer  
access to it - a reconstitution.

I've got to come up with solutions which are  
purely subjective, psychological, spiritual,  
perhaps intellectual. When I find myself  
a victim of the institutional stupidity of the  
state, where I have no power to defend  
myself, I reach inward - I reach for  
truth. Lo and behold, the truth always  
sets me free.

If I had access to millions of dollars, I would  
construct experimental communes and offer  
asylum to the suffering souls.

There's no denying the CALLING I  
feel. All that I have read has not  
been in vain. All I have written has  
not been in vain. I could die within the next  
five minutes, and I would have no choice but  
to embrace the truth of my LIVED EXPERIENCES.



There is a great discrepancy between who I am to other human beings and who I am to the state. I am quite disgusted with the vulgarity and the baseness of the ~~law~~ enforcer class. I have a social conscience - and while the state paints a picture of me as a criminal or a freak, the international community might see me as a heroic character.

How do I go about extinguishing the superfluous reflections I take to be my personality?

How am I controlled by these "images of self"? Do thoughts, emotions, and behaviors that do not conform to these "ideas of who I am" just get repressed?

Civilized humanity is the animal that has forgotten how to exist. Could humanity regain its animality in one generation after the collapse of civilization?

Humanity would still have access to drugs and visionary experiences. Sexuality, communication, intelligence, song, dreams - all these fundamentals of human existence would survive the collapse.

~~My~~ ~~is~~ ~~it~~ It is during moments when I remember that human beings are mammals, that human beings are ~~ape~~ apes, that I catch peace of mind. In those moments I feel no responsibility to contribute to human society. In those moments, I, as ape, let my body be itself.

12 December.





→ fascism gort  
→ Morose Jew

paranoid

>>> next g.b.o session: local search,

~~local search~~ → find "Gorts" thread Building on Gorts & Hypocrisy  
quote mJ's accusation of gortbusts being a group of paranoids  
sowing the seeds of elitist, fascistic thinking.

Explain that these words have laid heavy on my mind over the past year or so. The reason is that I am fascinated by the psychological theories ~~and~~ literature about the Shadow and how we have a tendency to project our repressed qualities onto a constructed enemy out there, outside of us. We strip away the humanity and exaggerate qualities that we refuse to see in ourselves.

(then quote Raine Monk from Building upon Gorts & Hypocrisy)

Raine Monk spontaneously hits upon the issue.

No matter how much we <sup>disgruntled</sup> as denizens of the Industrial World protest, an honest look at ourselves and our relationship with the rest of the world reveals ways that we too are part of the problem. Whether one is an ~~spoiled~~ workaholic ambitious workaholic maelstrom or a poor devil on welfare, we are in varying degrees addicted to a standard of living maintained at the expense of the poorer people of the world —

a situation that can only be perpetuated through military force.

The problem of pollution includes my own consumption of resources and the creation of waste. Oil fuels the machines that get the Wheatena cereal into my belly. I drink water from plastic containers.

The line that separates me from the society I condemn is blurred.

13 December (Monday) → dream of Nat & 6-12 last night.



Alexander Solzhenitsyn wrote:

" If only it were so simple ! If only there were evil people somewhere insidiously committing evil deeds, and it were possible necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a peice of his own heart? "

I get furious when I see people in military uniforms doing the bidding of generals who are in cahoots with ~~multinat~~ corporate industrialists. How could they be so dumb as to have gotten into that uniform ? ~~The same~~ <sup>More intense</sup> emotions I are evoked when I witness the hubris of judges, prosecutors, and local law enforcement officials. How could they be so obtuse as to not recognize ~~my innate~~ social conscience me as a free thinker with social conscience? I experience these agents of the state machinery as the bad guys, but when it comes to ethics, I can't help but see myself as <sup>being more spiritually</sup> a higher life form <sup>→ evolved</sup> in the evolutionary sense than cops, prosecutors, judges, soldiers, politicians, CEO's, et cetera.

Hence, I am faced with my own hubris. This is a spiritual dilemma, a psychological problem. ~~The arrogance of~~

I despise hate arrogance in others, but I excuse my own arrogance.

Is this hypocrisy?

→ and/or ignore



My beloved nephew Joseph dropped off an old 133MHz computer at the motel. It is in room #50 for 5 brothers and 1 sister to use mostly as a word processor.

It has an office suite in there already. I was very proud to be able to bless that big little family with a marginal amount of computing power just for basic word processing.

X  
I am nervous about court tomorrow. I really don't want to go to the county jail; but I have been preparing for it. Most my books are already in Freehold - Mom's basement. I am gathering clothes and belongings to be picked up by Joe should I be incarcerated.

I will miss the Puerto Rican family most of all, but at least they are equipped with a TI-82 calculator and a little desk top computer. The computer brightens up their room and will be useful for the daughter, Nito, Angel, Alexis, and even Hector and Cristhian.

They each bid me farewell with respect, each hoping I do not go to jail.

We shall see what Judge Blum decides tomorrow. Will he let the prosecutor burn me - a helpless dispossessed man? Will the gods intervene? Can the gods intervene?

January 2005 Monday 3



My evening was jam packed with mathematics.  
I really could easily become a math teacher  
in the Freehold & Boro area... if only I  
could get hired - what, with my felonies  
and arrests...

I think I may fill out an application to teach  
at the Freehold & Boro High School.

$$ax^2 + bx + c = 0$$

$$x^2 + \frac{bx}{a} + \frac{c}{a} = 0$$

$$x^2 + \frac{bx}{a} = -\frac{c}{a}$$

$$\left(\frac{b}{2a}\right)^2 = \frac{b^2}{4a^2}$$

$$x^2 + \frac{bx}{a} + \frac{b^2}{4a^2} = \frac{b^2}{4a^2} - \frac{c}{a}$$

$$\left(x + \frac{b}{2a}\right)^2 = \frac{b^2 - 4ac}{4a^2}$$

$$x + \frac{b}{2a} = \frac{\pm \sqrt{b^2 - 4ac}}{2a}$$

$$x = \frac{-b}{2a} \pm \frac{\sqrt{b^2 - 4ac}}{2a}$$

$$x = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$$

I showed Nito how to construct the Quadratic equation  
from scratch by completing the square on the  
quadratic formula itself.



Todd told Alexis that he would be wise to "use Mike as a teacher" as much as possible since "he won't be here at the Flame forever".

So, at least something very positive is coming from our journey through welfare. I am a resource to be utilized, and at least Nito, Alexis, Hector, and even Cristhyan Cruz are utilizing me for my knowledge of mathematics.

I put in a few hours of TEACHING each day. Alexis calls me his maestro.

As of today, I am no longer going to give the I goo I goo eyes to Nati.

She is no better than I am just because she is an ultra obedient worker. In fact, I have more personality, more character, and my consciousness.

I will continue to write for gortbusters.  
I will continue to keep my eyes peeled for news and insights.

I do not see how I will be able to pay fines to both Freehold and Howell - so I most likely will get picked up in February before my 38th birthday for not paying fines.



Look at Freehold. All the apartments and little houses are rented by Mexican Americans. They submit to 7 day work weeks. I do not - therefore I am left "homeless".

Where can I go? Where do I move to?  
Have I given up? Can anyone help me out of this dead end? No I pray?  
And, if I pray, what do I pray to?

The great spirit? What is the great spirit?

Dreams last night reveal I feel antagonism toward my Uncle Tom Weber, my aunt Jail, and I even a little toward my aunt Nancy.

Why do I feel like such a freak?

Will I live to be an elderly man?

Will I commit suicide?

Will I become a "spiritual leader"?

All this algebra I understand, and yet I can't fit into the work force. Nati's lifestyle I would not accept. I could never serve Sam the way she does.

It does frustrate me to recognize that it is my genius that prevents me from conforming to wage-slavery and yet I will be unable to pay fines while collecting welfare. I feel helpless.



serie & spooky coincidence of cyclicity :

psychotic tendencies  
during the Autumn moon ...

2003 October 10<sup>th</sup> to 15<sup>th</sup> I was in a mental hospital  
that I voluntarily submitted to being locked away in  
for homicidal & suicidal ideations.

2004 October 8<sup>th</sup> : hospitalized by Freehold Boro Police

October 11<sup>th</sup> : sent down to mental hospital

October 18<sup>th</sup> : released ?

October 19<sup>th</sup> : court date for July 11<sup>th</sup> incident

↑  
2004

Another cyclic set :

1997 July 14<sup>th</sup> : arrested for eluding police  
and resisting arrest - also  
a psychotic episode while drunk

2004 July 11<sup>th</sup> : arrested for creating a public  
disturbance, resisting arrest,  
and assaulting an officer

o o seasons when I seem to have a  
tendency to get PSYCHOTIC and even  
SOCIOPATHIC : mid-summer  
&  
early-autumn



The only thing the young should be taught is that there is virtually nothing to be hoped for in life. One dreams of a Catalogue of Disappointments which would include all the disillusionments reserved for each and every one of us, to be posted in the schools. - Cioran

Only one thing matters - learning to be the loser. - Cioran

Alaric claimed that a "demon" drove him against Rome. Every exhausted civilization awaits its barbarian, and every barbarian awaits his demon. - Cioran

That uncertain feeling when we try to imagine the daily life of great minds... Whatever could it be that Socrates was doing around two in the afternoon? - Cioran

It is only the bad poets who are free. - Cioran

May kindness be our strength. - Hentrich

Dying is easy. It's living that scares me to death. - Lennox